

Camiscioli's attempt to draw continuities between Third Republic conservatism and Vichy France (49, 77, 84, 158-159). While it is true that elements of racism, exclusionary discourses, and conservative policy were all present during the Third Republic and at times were even ascendant, it is equally valid that there were many forces within Third Republic France that resisted those tendencies and stridently fought for a more egalitarian France true to the universalist and social justice traditions of French republicanism. After all, if Vichy France had its origins in particularist elements of the Third Republic did not the Resistance also have its roots in that period as well? One of the pitfalls of an uncritical use of Foucault's ideas is a tendency to flatten complexities and subsume everything into a totalitarian and hegemonic discursive framework that precludes meaningful rupture or resistance that escapes the bounds of the dominant power/knowledge system. Despite this common affliction, I recommend Camiscioli's work as one of the more important studies of immigration and identity formation in early twentieth century France.

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**Matthew Karush and Oscar Chamosa, eds., *The New Cultural History of Peronism: Power and Identity in Mid-Twentieth-Century Argentina* (Durham and London: Duke University Press, 2010).**

This book edited by Matthew Karush and Oscar Chamosa adds a fresh perspective to the already voluminous scholarship on Peronism. Framed by an insightful introductory theoretical essay by the editors and Mariano Plotkin's concluding reflections for future research, the book gathers seven essays by contributors who share the theoretical approach of the "new cultural history", advanced in recent decades in the Latin American field. Influenced by Gramsci, subaltern studies, and the linguistic turn, cultural history is not defined as the mere study of official cultural policies but as "as a way of studying politics" with the goal of reimagining "the encounter between the state and the masses." In this approach, individual and collective identities and political imagination, never homogeneous, are culturally constructed in the dynamic relationship between state and society relations and result from pressures from both above and below (12-13).

This approach is particularly useful to explore Peronism, whose ambiguities and contradictions have always rendered it very difficult to explain with clear-cut categories such as class. The idea that Peronism built upon as well as radically transformed pre-existing identities, language, aesthetics, and policies has already been opened by the historical and theoretical works by Juan Carlos Torre, Daniel James, Tulio Halperín Donghi, and Mariano Plotkin, among others. On the other hand, this book's novelty is that it deepens that fruitful approach and frames it

within a newer theoretical perspective already developed in the broader Latin American field and that has produced such insightful works as Gilbert Joseph's co-edited volumes on the cultural dynamic of US-Latin American relations. Karush and Chamosa, for example, link Peronism to ideas and practices embedded in tango and folklore and popularized by a thriving popular commercial culture since the 1930s, emphasizing the tensions that persisted as Peronism redefined them in a new political and social framework. Eduardo Elena explores how a commercial magazine affiliated to the populist government could define taste and consumption patterns along traditional middle- and upper-class bourgeois values, thus shedding light on Peronism's heterogeneous nature and contradictory messages. Anahí Ballent shifts the focus to the symbolic and aesthetic, noting that different architectural styles associated with Eva Perón were resignified into new political concepts and specific symbolic meanings.

The tension between continuities and ruptures in Peronism are also present in the essays that focus on race and gender. By exploring anti-Peronist stereotypes regarding the emerging movement, Natalia Milanesio convincingly argues how racial, class, and political affiliation were reinterpreted and expressed in cultural terms—topics that are related to César Seveso's analysis of emotions as a category of analysis for the struggle between Peronists and anti-Peronists. Diana Lenton places the ambivalent response of Peronism to Indigenous demands, mobilized by its redefinition of citizenship, in relation to the broader contemporary ideas of "indigenismo" that prevailed in contemporary Mexico and other Latin American countries, as shown in recent works by Deborah Yashar, among others. In terms of gender, the analysis of labor beauty queen contests by Mirta Lobato, María Damilakou, and Lizel Tornay builds upon the already large historiography on gender and Peronism, showing how the queens' elections were part of a "mass cult articulated through both words and images," (172) in which traditional gender roles and ideas were reframed in a public spectacle infused with new social and political meanings.

Some differences of focus among the chapters highlight other theoretical issues related to the shared cultural approach. While the chapter on the labor beauty queens includes interviews and personal recollections, the prevailing focus in most of the chapters is on the production of constructed representations and identities rather than their consumption. Consumption is certainly a much more elusive aspect, difficult to gauge, and it presents epistemological and methodological challenges common to other works that use this cultural analysis. Plotkin explicitly addresses this point in his concluding remarks, emphasizing the need of an anthropological approach that pays attention to the reception of the Peronist message in order to have a fuller understanding of Argentina during Peronism.

Differences notwithstanding, all the essays clearly reveal the complex processes behind the dynamic relationship between the Peronist state and Argentine society. If social customs, traditions, ideas, and practices clearly shaped

Peronism, it is no less certain that the latter profoundly altered society deeply, thus exposing the full extent and limits of Peronism's heretical meanings and contents, to use James' seminal concept. The book's theoretical approach opens exciting comparative perspectives with other countries, movements, and governments that share similar characteristics, from the post-Mexican revolutionary administrations to Hugo Chavez's Venezuela. Finally, the essays' range of topics, theoretical sophistication, and clear writing make this book an excellent choice for classroom use. To conclude, this book is a fruitful addition to the study of Peronism that will additionally interest scholars and students beyond its specific case study.

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